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ZEN

[De editione new mathematicelle]

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The world has been led into the view - that nothing exists but the three dimensional world we see around.

If thing were that simple, life would have no deeper sense.

It is, on the other hand, obvious to the reasoning and observing soul that there are higher and lower dimensions, and parallel

realities overlapping with ours on this plane. And that the universe is a place of infinite mysteries.

If there are different worlds, the soul itself holding the ability to evolve,
what ought be the focus in own life?

Naturally,

then we are led to the question, how do we free the awareness into a greater view?

Zen offers a simple answer for this Dilemma.

Zen views the universe as one function, held together by a set of individual awarenesses.

The

formative movement

of the entire universe travelling through all its dimensions is named the breath.

As the individual is one of the awareness viewing that movement's wholeness, and holding what is own aspect within it,

The breath of the individual
is the Universal breath.

All that is formed of the breath, is
an impermanent view
into the Permanent
Planes.

Zen thus follows the
breath, Breathing in
Gently, the breath
naturally touching the
view of the Eternal at
the top of the head.

Breathing out, gently, into the
Hara, the lower abdomen area, following
the movement of the breath into the
Depths of the Hara. The View of the

Eternal is touched, by the Awareness
tracing the breath into the depths of the
Hara.

All this is Done Effortlessly. For Effort is
just an additional function on that which
Eternally is at Ease.

The Zen Impulse to

action which is nothing but Ease,
arises from beyond thought, beyond
breath, the Plane Viewed as the Great
Eternal Silver Brightness

The space of world-vector scan is formed on n -vectors on n -zeros, superimposed. These form the notion of n -

directional spaces. When

the spatial scan sense is

absorbed, the n -zero point sense

appears. Through any of the n-zero point one gains access to all the n-zero points, through mathematical operators that take the awareness between the zeros.

As there is symmetry in world vector expansion, generating the idea of symmetric solids as vectors available in 3 space collapse – apparently plausible why the notion of the symmetric platonic solids as being associated with the perceptions identified with as the five elements arises, the centre of an imagined cube, the 8 quadrants of which are the collapsed 2^4 four space directionalities,

allow, held in the awareness, an entry into the higher order zero.

The blissful zeroth

order zero has an origin of scan sense - for the formation of higher dimensions need lower dimensions, surfaces, and collapse points. Thus, traditions often also keep the awareness on the nose-tip during meditation. Observing the breath, a function of the world-vector system scan, form the body, while the awareness is aware of the nose-tip zeroth order zero collapse phenomenon, thus structuring the n-space, and also staying in the bliss of the zeroth order zero. The idea zeroes in on the ability to be in phenomenon, yet not affected. Yet,

phenomenon all zeroed out into the bliss of the Zen void.

This would plausibly be due to the plausibility of holding own ideal vectors in a topologically flipped zero space.

The domain where the world mathematical artifact itself rests is as well an awareness held artifact, in a n-zero physics. The world DNA is n-zero code.

The form of symbols and often alphabets, are the awareness holding of the above described domain- artifacts which allow for world vector perception, alteration, and the understanding of its mathematics.

The symbol is a mathematical trace.
Plausibly, A sort of Uber plasma held awareness collapse points that guide the evolution of awareness in the appeared world, so to speak. The symbol is thus an operator-set.

The holding of the operators, and the void abided view of the same, the ZhiKanDaZuo, or ShiKanTaZa of Zen a good idea of observing-understanding at effortless ease, abiding in the zeroth order zero void, of phenomenon.

The dimension of bliss, not of n-zero analysis, is the innate, non-mathematically altered space of bliss.

In Zen , one avoids any identification with the outward world vectors, yet the awareness is fully aware and able to wield the physics of awareness generation of a universe, own body into the universe, by holding an operator set, anchored on the zeroth order zero.

The binding or stress sense in identification with the operator-holding is Avoided as the equanimous light of the awareness is targeted at the void. And the other aspects of the awareness holding the sense of ease and outward pleasure of the vectors, or the stress of the vectors, are abandoned stilled. One the observes the pleasure of the phenomenon, without being bound by the vectors or the stress of the

awareness holding a narrow set of operators.

Through direct observation directing the equanimous light of the awareness into the observer phenomenon, and the observer spark itself, and the world where the observer senses arise, Zen directly understands the mathematics and physics of everything.

The WanZi is a projection -collapse operator. The N order zeroes string is generated by the same. WanZi allows two directions of orientation, plausibly associated with projection and collapse, construction of a higher space, deconstruction of a higher space.

The multiplication of space-structures on an n -zero plausibly has to do with the binding of $n-1$ surfaces in all combinatorial possibility, bound by a direction of spin, to generate n -volumes.

Zen is the ability to hold the world vectors and abide in the bliss, as if holding no world vectors.

Zen is also the ability to withdraw into the world zero, and reconstruct oneself as a n -dimensional zero space artifact, at will.

Zen is the
ability to zero
out all of world
phenomenon at
will, into the

Silver Enso.



The Sunyata or the Zero point
has N , operator accessible spatial
expansion surfaces, held in a different sort
of addition superposition by the awareness.

The breath is feeling of this artifact beign
scanned.

The breath has N dimensionalities on the N -surface of the Sunyata, the Zero structure.

Each of these dimensionalities of awareness held spatial sense generating mathematical artifacts, is perceived on the N -zero as an $N-1$ volume or surface. The binding of surfaces, is involved in the generation of the higher order volume sense – these two senses are apparently bound, so to speak.

In Zen, one abides not in the perception
of this world, or the beyond world. One

abides in the pure bliss
of the blemish-
less Sunyata.

In this short
text is hidden
all secrets of
Zen. The

reader is
urged to study
this deeply.
Preserve this
knowledge,
by finding

ways to share
and preserve
this book, for
great virtue on
the Path of
Zen.